In Shiluvane, I was in a very favorable
582 position to judge of the real feelings of the Thongas. There
127 were two tribes there, which had been living side by side for
609 more than seventy years, tribes united by old friendship and
648 military alliance, viz., the Nkuna clan of the Thongas and the Khaha clan of the Pedis. I did not see a single case of intermarriage between them. The difference of language could not account for the fact, because generally speaking, all the men could speak both Thonga and Pedi. When asked why they did not contract unions with the Pedis, the Nkunas answered: "Their customs are too disgusting for us." They meant more especially the freedom with which Khaha women commit adultery. Pedis would probably have made the same objection to the immorality of Thonga boys and girls. Whatever may be the cause, they have not intermarried up to this day.

582 On the other hand the Thongas are *exogamic* as regards the family. To understand properly these exogamic rules, let us classify the cases in the four following categories: Cases of absolute prohibition of marriage; of conditional permission; of unconditional permission, and cases in which marriage is recommended.

I. *Cases of absolute prohibition.*

582 As a rule marriage is prohibited between a tatana, mamana,
605 rarana and a ñwana, and between bamakwabu.

On the father's side the prohibition is particularly severe. Amongst the Ba-Ronga, it is taboo for a boy to marry a girl when both can lay claim to a common ancestor in the paternal line. It seems that the rule is not so stringent in the Northern clans. According to Mankhelu, marriage is absolutely prohibited between all the descendants of a grandfather, viz., between first cousins. Between second cousins it is permitted conditionally, "by killing the family tie," and between third cousins it is allowed. "Third cousins" as Mankhelu says, "are *batlandlamani ba tolo*; they belong to families which were relatives yesterday. We are

643 766 701 ation of his successor. All the regiments of the army are summoned, together with groups of warriors delegated by foreign clans. The mourning ceremonies are first performed. (See later on). Then, at the end of the afternoon, says Mankhelu, the great counsellors send a herald to the circle of warriors. He shouts: "Khaula!" viz., "keep silent!" The new chief comes out of the hut and stands alone in the midst of the circle. "Do you see him," says the herald... "It is the chief!" — "Who is he?" ask the warriors, who wish to know his new name. — "It is Muhlaba Dabuka," he answered, when the present Nkuna chief was proclaimed. Formerly his name was Shikuna. Now he adopted this new name, borrowed from one of the Ngoni chiefs of Bilen. "He who wants to fight, can fight," he adds. This is an invitation to those who wish to protest against the coronation to state the fact plainly. When Muhlaba was proclaimed, the Masakomo family left the capital in anger, as they thought they were deprived of their right. (See later on.) Such an occurrence is not rare owing to the irregularities which so frequently take place in the succession.

If the chief is still a child he is carried on a shield, or put on the roof of a hut, so that everybody may see him.

In the Ronga clans the ceremony is conducted as follows. Let me describe it with all the details supplied by Tobane.

643 649 648 First of all sacrifices are made to the gods to ask that this ceremony may pass off quietly, happily, without quarrelling, and then the date is fixed. Invitations are sent to the surrounding little kingdoms, or at least to all those who are on friendly relations with the tribe. For instance, supposing the installation to be that of the chief of Mpfumo, invitations would be sent to Maputju, Tembe, Matjolo, Nondwane, Ñwamba and Shirinda. Manyisa and Ntimane are regarded as "being of a different mind" (moya muñwana), and "good will only reaches as far as the river Nkomati," to give a literal translation of the expression used by my informant; this means that relations with the more distant countries are hardly those of even ordinary civility. The warriors of the invited tribes assemble, in greater or smaller numbers; sometimes only a few delegates attend, but they do not proceed at once to the capital. Etiquette requires that each one should

643 609 574 on good and friendly terms. Should relations between them be at all strained, or should war be imminent, all the roads would be closed and no one allowed to enter the capital.

V. *The Kondza custom.*

641 643 The chief is also approached by those who may wish to become subject to him, to be naturalized ; this is called *kondza*, from a Zulu word conveying this meaning. The chief will assign to the new *nandja* a dwelling place, and he will be incorporated in the nation without further ceremony. By this kondza, he binds himself to pay the taxes (See the story of Mutipi. *Les chants et les contes des Ba-Ronga*, page 164).

Naturalised strangers, however, do not eat the first fruits (luma) with the same drug as the people of the country. They have their own medicine and take it according to their own rules. They are however forbidden to luma before the chief of their adopted land (p. 397).

VI. *Diplomatic relations.*

648 202 726 224 We have seen that these are very carefully conducted, each of the neighbouring clans having one counsellor entrusted with the care of its affairs. In case of war, friendly clans frequently make alliances (shinakulobye). They send messages to each other, or they have special means of communicating news in case of war. Supposing, for instance, Nwamba and Nondwane should fight against Matjolo. They put two traps at their common boundary, on the side of the road, one on the territory of Nwamba and one on that of Nondwane. These traps consist of a rod bent by a string fastened to the ground. Should the army of Matjolo have made an invasion during the night into Nwamba territory and put the people to flight, the men of Nwamba